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Synopsis of Important Articles.

Paul's Style and Modes of Thought.* The examination of the way in which Paul thought and expressed his thought is difficult but necessary to establish a sound basis for theological and exegetical conclusions. We find (1) as one prominent characteristic, mysticism. It is seen in the way the believer's relation to Christ is defined which consists in identifying the believer's moral renewal with Christ's death and resurrection, the procuring causes of it, Col. 3: 1; 2 Cor. 5: 14; Rom. 6: 4. The counterpart of this is the identification of unregenerate humanity with Adam in his transgression. One illustrates Paul's mysticism as much as the other and both should receive similar interpretation. As the ground of identification in one is causal connection, so it is in the other. (2) Another characteristic is personifying, or at least objectifying the truths on which he insists, e. g., Righteousness. It is not a subjective quality, it is a status or relation which God constitutes, Rom. 7: 4, 11. The same is true of the idea of sin which he presents as a world-ruling power, Rom. 5: 3, 2; 7: 23, 25. (3) His thought moves in the sphere of legal relations, owing to his Old Testament training, e. g., illustration of marriage contract, adoption, heirship, Rom. 7: 1, 6; 8: 15, 17. Gal. 4: 1, 7. This is particularly seen in the undeniable forensic elements of the doctrine of justification. No correct exegesis can ignore this fact. We may not like it but Paul did and put it there. (4) Note the use of parallel, e. g., man cannot be justified by works whether Gentile or Jew but is justified by faith, the parallel between Adam and Christ. The right interpretation of such passages must begin by seeking the fundamental idea to illustrate which the parallel was employed. In Rom. 5: 12, 21 the undoubted thought is grace abounding not total depravity.

A fresh and stimulating chapter in biblical exegesis, a vein which has been little worked. One notes that the illustrations are taken almost entirely from three great epistles. Professor Stevens should extend his examination to other writings of the great apostle. The article may profitably be compared with those of Prof. Gould in the *STUDENT* which cover more ground but move in somewhat similar lines. The entire subject is a fascinating one.

On the Relation of Jewish to Christian Worship.† A single question will be considered in connection with this subject—To what extent has the service of the synagogue affected Christian worship? It has been usually thought that the prayer books of the Christian churches have followed the lines of the synagogue worship. The truth is that the synagogue was not a place for worship at all in the real sense of that word. The main features of the service were (1) the reading of the Scripture, (2) the exposition or sermon (*cf.* Mat. 4: 23; 9: 35; Mark 2: 21; Luke 4: 15.) If there were in the New Testament days a few prayers in the service, they occupied a subordinate position. But in another sphere this service influenced Christian worship. The earliest

* By Professor George B. Stevens in the *Andover Review* July, 1890, pp. 13-25.

† By the Rev. Prebendary Gibson, in *The Expositor*, July 1890, pp. 22-35.